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MAN OR APE?

Reflections on Evolution

RETURN TO
HAROLD T. I. CLEWTON
AND ASSOCIATES
BOX 500 — GREEN BAY, WIS.

By

REV. H. C. HENGELL, Ph. D.

*Rector of St. Paul's University Chapel
at the University of Wisconsin.*



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*Rector of St. Paul's University Chapel
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Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

—*In Memoriam* (TENNYSON).

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INTRODUCTION.

Agnostics and Atheists assume that Evolution contradicts Christian doctrine. This assumption is based upon other assumptions; for instance, the assumption that Evolution is more than a theory, that it has been proved, that it is accepted as proved by nearly all the leaders of science and philosophy, and that one must hold it as true under pain of everlasting intellectual reprobation. My object in writing this pamphlet is to set forth, from the conflicting statements of Evolutionists themselves, that theories of Evolution have limitations which render unwarranted and pernicious their pseudo-scientific exploitation in favor of irreligion and utilitarian morality.

George Eliot used to say that a great deal of ignorance is concealed by the use of big words of Latin and Greek derivation. Chesterton refers to much of the modern scientific and philosophic literary output as "solemn nonsense." Herbert Spencer, agnostic apostle and theologian of Evolution, describes Evolution as a "change from an indefinite, incoherent homogeneity to a definitive, coherent heterogeneity through continuous differentiations and integrations."

The average person in the street is just as capable of reasoning as the scientist, provided propositions are stated to him in simple, straightforward language. He may be mystified for a time by the bold claims of some scientists who, like Spencer, assert, "The operation of Evolution is absolutely universal," but he can readily understand, when the facts are pointed out to him, that such assertions are not proof. He will at least think for himself when he sees that the learned doctors disagree.

Many atheistic and socialistic propagandists infest American schools and universities. They often misinterpret scientific and philosophical theories in favor of their own unproved and unprovable assertions. They are experts

at deceiving their students with vain words and scientific "flimflam." Affectation and bold assertion, mere pretexts of proof, are their stock in trade. They sneer at "science tainted with theology," but they forget that theirs is often a pseudo-science saturated with Materialism. May this pamphlet make their victims aware that there is another side to the story.

No apology need be made for the journalistic style, the loose arrangement, the lack of originality, and the repetitions which academic minds may note in this pamphlet. It was not written for them, but for those who desire a short, non-academic discussion of Evolution in its bearing upon Christian doctrine. May it stimulate the latter to read such works as Wasmann's *Modern Biology and Theory of Evolution* and to consult articles in the *Catholic Encyclopedia* for a fuller treatment of the subject.

To St. Benedict's College, Atchison, Kansas, I owe a debt of gratitude for encouragement and suggestions in writing this pamphlet.

H. C. HENGELL.

Madison, Wisconsin, January, 1921.

MAN OR APE?

MAN'S ALLEGED ANIMAL DESCENT.

Thinking men have always loved to speculate upon man's origin and upon the origin of all things. They have sought an answer to the questions, "whence," "whither," "to what purpose" are we here? Did the universe have a beginning, or did it always exist? Did it change? How? Why? Did God create once and for all, or does He continue to create new things? These are interesting questions as far from scientific solution as ever, but they give rise to endless thought. Theories of Evolution, going back thousands of years to the ancient Greeks, have always played a part in such speculation.

The word Evolution is well known, but its meaning is quite vague in the minds of most persons. Our high schools and universities have many teachers who employ the word Evolution first in one sense, and then in another, until its meaning gets hopelessly confused in their own minds as well as in the minds of their students.

Let us first consider Evolution in its most popular meaning or connotation of man's alleged animal descent. For some time it has been the fashion of many to insist that man is a sort of second to forty-second cousin to the anthropoid ape by reason of descent from one or more species of animal ancestors, animal grandparents, common to both man and ape, now extinct and called the missing link or missing links. Every year or two some limelight scientist pretends that he has found some bones of the missing link or links connecting man with his animal ancestors.

Scientists have indeed debated much about the meaning of portions of a skull, a jaw, or a shin bone, discovered by accident in geological strata of doubtful antiquity. They admit the precarious and doubtful nature of their conclusions.

To give an account here of the discovery and attempted interpretations of the skulls of the so-called Pithecanthropos Erectus, of the Neanderthal Man, etc., would lead the average reader to make a detour around such a discussion. Suffice to say that the well known bones of the Piltdown skull or "Sussex Man" are the earliest certainly human remains so far discovered and that they exhibit characteristics of a primitive type, more human than the later Neanderthal and even than some of our modern savage types. In other words, the precarious science of paleontology, the science of the buried remains of man, indicate, however feebly, the reverse of the process of evolution; namely, variations and degenerations from an original type.

A monumental scientific work on *Prehistoric Religion* by Dr. Mills of the Catholic University shows that primitive or prehistoric man was physically, mentally and morally more highly developed than his descendants. He did not need and did not want the trappings of modern civilization and industry. This fact means not the evolution but the de-volution of man. It accords with the Bible account of man's state before the fall.

Some students once tried a practical joke on their professor of entomology by mounting parts of many insects so as to make them appear to be the parts of one insect. They asked him to name "it." Adjusting his spectacles, he pretended to examine it closely. Then he gravely pronounced it a "humbug." Many finds of supposed remains of pre-Historic man have been pronounced "humbugs" by those who really know.

The rules of evidence require that those who so fondly hold the theory that man is descended from the brute should *prove* their theory. The burden of proof rests with *them*. Honest Evolutionists freely admit that the theory of man's animal descent has never been proved. Men who insist upon their animal descent do so, either because they are mere parrots repeating something they have heard and which they have not intelligently investigated, or because they reason with their feelings and pre-

judices rather than according to the rules of logic and sound science. Many people assert man's animal descent merely because they think it is the up-to-date thing to do. It enables them to pose as advanced thinkers.

Even if the theory of man's animal descent as to his body should be proved, it would not conflict with the doctrine that God created man. That God fashioned man's body out of the slime of the earth, we are told in the Bible. He *might* have fashioned man's body from ape slime or any other slime of the earth. It would still be possible for God to breathe into man's body, so fashioned, the human, immortal soul. Scientifically and logically, however, there is no solid proof for the theory of man's animal descent even as to his body. No real scientist ventures to assert that this theory is proved.

POPULAR "ARGUMENTS" FOR MAN'S ANIMAL ANCESTRY.

Popular but unscientific proofs for man's animal descent are often alleged, but they cannot stand the test of logic. We are told, for instance, that man's descent from animals is proved by his resemblance to certain animals. Differences are ignored, resemblances exaggerated. These resemblances really prove nothing because they prove too much. They "prove" that the ape is a degenerate man as much as they "prove" that man is an evolved ape.

Alexander Dumas was an octoroon. An octoroon is one-eighth negro. One day an impertinent fellow asked Dumas of what race his father was.

"A quadroon," answered Dumas.

"Well, what was your grandfather?"

"A mulatto," Dumas replied.

"And your great-great-grandfather?"

"A negro."

"And your great-grandfather?"

"An ape," said Dumas. "You see, my ancestry began where yours left off."

It must be remembered that those who believe in man's animal descent, and those who oppose them are not disputing about *facts* but about *theories*. We all admit certain *facts*. There is no dispute about the facts. Men disagree only as to the *meaning* of the facts. As Chesterton has pointed out, you and I may have before us a thing, a fact as simple as a black and white check-board. I may interpret it as black upon white; you may interpret it as white upon black. We are agreed as to the *fact* that we have before us a black and white check-board, but we disagree in theories regarding its meaning. Theories are never facts. They are merely *tentative explanations* of facts. The value of a theory depends solely upon the logic, the correct thinking that deduces the con-

clusion, the theory, from the facts. The facts, namely certain resemblances in the anatomy and physiology of men and animals, do not necessarily mean that men are descended from animals, any more than that animals are descended from men. The attitude of those who insist upon the animal descent of man is illogical and unscientific. The few facts alleged by them, combined with the ignoring of great facts that point the other way, do not justify the sweeping conclusion that man is even a forty-second cousin to the anthropoid ape.

Some popular arguments for man's animal descent are of the most flimsy character. For instance, the appendix is described as a vestigial organ having no present purpose in man. It is declared to be something that remains in man ever since the long ages ago when he was an opossum. The appendix in the opossum crushes and grinds up the hard backs of the beetles that the opossum eats. It remains in man as a vestigial organ only! What nonsense! Merely because medical men are said not to know the present purpose of the appendix, it is *assumed* to have no present purpose, and declared, without evidence, to be a "vestigial organ." It is only just to add here, however, that medical men hold that the appendix does serve a useful purpose in man, although that purpose is not as yet clearly known.

Spotlight scientists mystify the public by speaking of "atavistic reversion" or of "reversion to type" in connection with personal peculiarities and social phenomena. They speak of the "herd instinct" among men. Thus, Bolshevism is described by certain sociologists as "the atavistic reversion to the herd instinct on the part of the working classes." Modern materialistic sociology and social psychology are based upon the unproved, illogical, and unscientific assumption of man's animal descent.

It would not be worth while to discuss the question of Evolution in the sense of man's alleged animal descent, if it were not for the moral injury that this popular but unscientific superstition may do to individuals and to nations. If men become persuaded that they are not es-

entially different from the brute, they will be more likely to play the part of brutes, to follow their animal instincts as far as social convention will permit them to do so. At present, individuals may believe or claim to believe in man's animal descent, and yet unconsciously be governed in their moral conduct by the Christian thought of their *environment*. They may be better than their perverted philosophy. But as more and more men adopt the theory of man's animal descent, the Christian environment may gradually change to one that is for the most part as materialistic as this theory. If men ever seriously come to believe in man's animal descent, they will soon think no more of killing one another than of killing their pigs. If they refrain from murder upon provocation, it will be on the ground of expediency only, for moral *principle* they will have none. So-called defective babies will be "mercifully" put out of the way. Persons hopelessly sick will be executed by their physicians. The law of the jungle will rule, modified only by human cunning.

If man is essentially only an animal, if only the strongest or the fittest are entitled to survive, then nations are justified in forming powerful alliances to oppress weaker nations. If man is only an animal, the invasion of Belgium was a virtue rather than a crime. If man is only an animal, might makes right, and the human beast usurps the throne of God. This is the moral ideal often unjustly imputed to Germany in the Great War. It is the ideal, not of the German people, but of some of their philosophers.

Unfortunately, this philosophy largely permeates the science and thought of our American state and other secular universities. The German philosopher, Kant, laid the foundation of the non-Christian, modern philosophy in these institutions. All the non-Christian, modern philosophers draw upon Kant for their basic principles. Kant rules the minds of modern, non-Christian thinkers more autocratically than the Kaiser ever ruled the Prussians. It is interesting to remember that on several occasions the Kaiser almost deified the German philoso-

pher, Kant. Many modern errors, theories of Evolution without God, man's animal descent, psychology without a soul, are made possible and plausible by means of Kant's philosophy. Many modern, non-Christian thinkers are too ignorant or too dishonest to acknowledge their debt to Kant, but Kant is their Kaiser. If Americans were well advised, they would in their programs of Americanization, first of all, aim to purge American universities of their excess of evolutionary and materialistic thought.

We have considered the theory of Evolution in the sense of man's animal descent. It is popular but unscientific to speak of missing links between man and the brute. It is a theory implying that man is still essentially a brute whose instincts need but be guided by human cunning rather than by unchanging moral principles. It is a theory subversive of Christian thought and morality. It is a theory which, if generally accepted and taken seriously and consistently, would inevitably destroy American ideals as expressed in the American Declaration of Independence, and in the Constitution of the United States. Further light will be thrown on the dark and dismal theory of man's animal descent by considering some other meanings of the term Evolution.

DARWIN AND DARWINISM.

Darwin was a great English naturalist. He deserves credit for his keen observation and study of plants and animals. In 1859 he published a book which he called *The Origin of Species*. In it he takes for granted the theory of Evolution in the sense of Transformism, held by several scientists long before his time. Darwin's distinct contribution of thought to the subject of Transformism, the theory of the development of lower species of plants and animals to higher species, was the tentative explanation of how Transformism is supposed to take place. He ascribes Transformism to Natural Selection. Darwin himself hesitated to say—in fact, never did consistently hold—that Natural Selection explains the origin

of man as well as of the plant and animal species. Some of his followers pressed matters so far, and thus Darwinism has come to mean more than Darwin himself ventured to teach. Darwinism and Darwin's Theory are by no means the same thing.

Darwin's Theory of Natural Selection does not explain the origin of species in the plant and animal world, much less the origin of man (Darwinism). A keen and tireless *observer* of natural phenomena, Darwin was a poor logician in *interpreting* the facts which he observed and recorded. His poor logic is shown in the very title of his book, *The Origin of Species*, which has nothing to say on the origin of species. At best, his Theory of Natural Selection explains only the *preservation* of our present species in the alleged struggle for existence. Natural Selection means that nature favored or selected certain types of plants and animals to survive in the struggle for existence, and permitted the weak to perish and disappear. Obviously, before nature could select, there *had to be something from which to select*. Natural Selection does not, therefore, explain the origin but merely the *preservation* of the types that survived. It has been well said that Natural Selection might explain why there are no monkeys around the poles, but it does not explain why polar bears are there.

The Theory of Natural Selection—that is, the theory of the survival (not the origin) of the fittest in the struggle for existence—was very popular with men of science a generation ago. It is still very popular with many pseudo-scientists today. The average university student who thinks he knows a great deal about the subject, if asked which species of plants and animals nature selected to survive in the struggle for existence, usually replies, "The fittest." Asked further which species or types were fittest, he would probably answer, "Those that survived." This sort of reasoning reminds us of the dog trying to catch his own tail.

About the same time that Darwin was publishing his Theory of Natural Selection, an Austrian monk, Abbot

Mendel, was carrying on most interesting experiments with peas, tall peas and dwarf peas. He studied the effect of crossing them even into the third and fourth generation. It led him to the discovery of a wonderful theory of heredity which he published at that time in an obscure journal of small circulation. For fifty years this account of his experiments and conclusions lay hidden and forgotten, until discovered and republished in scientific journals. It created a sensation among biologists. Some scientists assert that if Darwin had known of Mendel's work, he would never have published his Theory of Natural Selection. Space forbids the setting forth of the technical differences between Darwinism and Mendelism. Consult any up-to-date text-book of biology, or read the article, "Mendel," in the *Encyclopedia Britannica*.

Here again we are reminded of the vast difference between a scientific *fact* and a scientific *theory*. A scientific theory is only some man's or some men's *thought*. Experience proves that many thoughts, many theories or tentative explanations of facts, sooner or later find their way to the scientific junk pile. Our present age is not the final day of judgment in matters scientific.

THE TRANSFORMATION OF SPECIES.

We have seen that Darwin's Theory of Natural Selection does not explain the *origin* of species in the plant and animal kingdoms. Much less does it explain the *origin* of man.

We now pass on to consider Evolution in the sense of the transformation of species without regard to the method by which it was achieved. This theory is often called Transformism.

Evolution in the sense of Transformism means, as the term indicates, the theory of the transformation of certain types of life to other and different types by a process not explained. It means that some or all present species of plants or animals may be quite unlike their distant ancestors. Only this and nothing more. *It makes no*

attempt to explain the origin of life itself. It merely assumes that life once present develops into more and more complex forms by unknown and perhaps unknowable processes. Men like Luther Burbank and other "cross breeders" have produced striking effects by introducing new varieties of plants and animals, but they have never been able to produce new *self-perpetuating species* of plants and animals. Has nature done so?

Evolution in the sense of Transformism is a theory that has more or less probability. It does not contradict the doctrine of Creation. Evolution cannot take place without a previous involution (creation). One cannot pour water out of an empty pail. Reason postulates the creation of life and its guidance under natural laws fixed by Providence.

According to a generally-accepted scientific hypothesis, the earth was once sterile, utterly devoid of life, by reason of its having been a whirling mass of fire thrown out from a central mass of fire, the sun. On the other hand, Pasteur, the great French scientist proved the impossibility of spontaneous generation—the origin of living beings from lifeless beings, of organic from inorganic matter. Every biologist holds today that life can come only from life. If, then, life appeared upon this originally sterile earth, sterilized by aeons of fire, it must have been *created*. The so-called Mechanistic Theory of the origin of life is only our old, discredited friend, the theory of spontaneous generation, under a new name. It is utterly unscientific. It owes its existence to the frantic but futile efforts of atheistic scientists to escape the necessity of admitting that life was originally created.

Even if the theory of spontaneous generation—held by many scientists for centuries before the great work of Pasteur discredited it, and accepted from earlier scientists by great theologians like St. Thomas Aquinas—were true; even if it should ever be demonstrated in the future that living matter can be produced from non-living matter—that need not in the least affect our belief that "In the beginning God created heaven and earth." In that

case we should simply hold with St. Augustine of the fifth century that God invested matter with the natural forces or latent energies—"rationes seminales," he calls them—to develop by Evolution. Reason demands that before anything can evolve, there must be something there to evolve. Evolution is merely the *method* by which it may have unfolded. God remains the Cause of causes.

A professor once tried to prove the theory of Evolution in the sense of Transformism by an experiment. He placed a fish in a large tank of water. Little by little he put sand and dirt into the tank, displacing the water, hoping thus to cause the fish gradually to develop the characteristics of a land animal. He trained the fish to take food from his fingers. When only a little puddle was left in the tank, the fish wriggled out farther and farther upon the dirt and sand to take the food from the professor's fingers. It finally became so accustomed to living out of the water and of wriggling about on the sand that its fins developed sufficiently to assume in part the function of legs. One morning the professor coaxed the fish to follow him across a wet log that lay across a ditch in his back yard. The poor fish slipped into the ditch and was drowned. Like the premature report of Mark Twain's death, this story is "slightly exaggerated," but it serves to suggest how little we know so far about Evolution in the sense of Transformism. Transformism seems to be probable, but scientists are hopelessly lost in their attempts to prove or to explain it.

IS UNIVERSAL EVOLUTION A FACT?

With Herbert Spencer many Evolutionists today assert that "Evolution is absolutely universal." They affirm the universality of Evolution as something that can be proved from the facts.

St. Augustine, St. Thomas Aquinas, and other great thinkers *speculated* on universal evolution without claiming such evolution to be a fact. To them there was something attractive about the *idea* that God created matter and force with latent energies (*rationes seminales*) which would evolve from the simple to the complex. They explained the six days of creation described in Genesis as a series of visions by which this universal evolution *may* have been popularly and poetically described. It was sublime to think of God creating matter, and enabling it to mount up by gradual stages to contact with life, as in the plants, with sensation, as in the animals, with reason, as in man, until it came in contact with Divinity itself in the Person of Jesus Christ. But they never claimed that such evolution actually took place. It is only "agnostic theologians" who *dogmatically* assert that everything came into existence by Evolution, and that this Universal Evolution is a scientific conclusion.

A scientific conclusion must be based upon facts, and it must be accepted by all or nearly all first class scientists as the only sufficient explanation of the facts. Now it cannot be asserted honestly that any of the various theories of Evolution is proved by facts so interpreted and accepted by all or nearly all men of science. All theories of Evolution are mere hypotheses held by some scientists and rejected by others.

No honest or well-informed person will venture to assert that Universal Evolution is a scientific conclusion, that it is based upon adequate facts, and that there is no other reasonable explanation of these facts. If, there-

fore, some assert that "Evolution is absolutely universal," they are merely professing a *creed* proposed to them by Herbert Spencer, Ernest Haeckel, and other apostles of Universal Evolution. To call this creed "Science," betrays either naïve ignorance or arrogant dishonesty. We respect the man who says, "I *believe* that Evolution is universal, but I frankly confess that there is no solid or substantial scientific proof to show me that I am right." But if he says, "Science holds that Evolution is universal," he is either a liar or an ignoramus.

Unfortunately, our public schools are afflicted with many instructors who either ignorantly or mendaciously repeat the lie that "Evolution is a universal law" (not a mere method or process); that it "*scientifically* explains the whole universe and leaves no room for the Creator." To refute the lie that Universal Evolution is a *scientific* conclusion, it is only necessary to cite the honest admissions of some of the leading Evolutionists and Materialists:

Professor Du Bois-Reymond, of the University of Berlin, declares in his book, *Die Sieben Weltraethsel*, that there are seven enigmas which science has never been able to solve, the first three of which it will never be able to solve, namely:

1. The nature of matter and force.
2. The origin of motion.
3. The origin of sensation and consciousness.
4. The origin of life.
5. The apparently designed order of nature.
6. The origin of rational thought and speech.
7. Free-will.

Evolutionist, scientist, Materialist, he frankly avows that there are unexplained and unexplainable gaps in the alleged universal progress of Evolution. In other words, Universal Evolution is not *science*, but a *creed* proclaimed by "little groups of willful men representing no authority but their own" (Wilson).

One such witness is enough to show that Universal

Evolution is a theory devoid of substantial, scientific proof, but a few more witnesses may well be added:

"Science has no means to form an opinion on the commencement of life." Professor Huxley, in the article, "Biology," *Encyclopedia Britannica*.

"The evidence in favor of spontaneous generation crumbles." Professor Tyndall in *Fragments of Science*.

"Profound is the abyss which separates brute matter from living things." M. de Quatrefages, in *Les Emules de Darwin*.

"It is doubly serious to demand that this theory (spontaneous generation) so utterly discredited, should in any way be accepted as the basis of all our views of life." Professor Virchow in *Lehrbuch der Physiologie des Menschen*, published in 1905.

Dr. Wilson, the eminent Professor of Zoölogy in Columbia University, New York, writes in *The Cell in Development and Inheritance*, (1906), page 434: "The study of the cell has widened the enormous gap that separates even the lowest forms of life from the inorganic world."

Coming from great men of science, these admissions clearly show that the *creed* of Universal Evolution is *not* a scientific conclusion.

Against such testimony may be cited the unproved *assertions* of many materialistic scientists to the effect that "science proves the universal sway of Evolution," etc., but assertion is not proof, even if it is repeated a thousand times. Such scientists love to boast of the achievements of "Science." Real scientists and learned philosophers are humble. They freely admit that man knows very little. Thus, Lord Bryce, not long ago British Ambassador to the United States, emphatically declared, "The mists that hang around man's origin and destiny are just as deep as they ever were." Lord Balfour, in his book, *Humanism and Theism*, wrote: "God is Himself the condition of all knowledge, and when I speak of God, I mean a God Whom men can love, a God to Whom men can pray." Professor Harnack of the University of

Berlin, said, "Science is glorious, but to the questions, whence, whither, and to what purpose are we here, science gives today an answer as little as it did two or three thousand years ago. It is religion alone that gives life a meaning." The father of Entomology, the renowned Fabre, referring to notoriety-seeking scientists and philosophers, said, "I see plenty of big words, but I should prefer a few small facts." (*Current Opinion*, February, 1916.)

Sciences such as physics, astronomy, geology (Paleontology), biogeography, biology, (zoölogy, comparative anatomy, embryology), hybridism, with their big words—paleozoic, mesozoic, cenozoic (tertiary, quaternary), simiidae, hominidae—do indeed furnish a few small facts in support of limited theories of Evolution, but in the opinion of the leading scientists and Evolutionists, as well as in the opinion of logical thinkers capable of evaluating the evidence fully and impartially, these few facts are utterly insufficient scientifically to *prove* the theory of Universal Evolution, even when considered merely as a *method* or *process*. Much less do they postulate Universal Evolution in the sense of a *cause* or *agency* producing all changes in the universe. Evolutionists who champion this latter view have not a trace of scientific or logical support. They are merely reading their own *creed*, their own philosophy into Evolution. Individual, irresponsible, and unscientific interpretation of the book of nature often has the same result as the individual, irresponsible, and unauthorized interpretation of the Bible, of which it is said, "*Hic liber est in quo quaerit dogmata quisque, invenit et pariter dogmata quisque sua.*"—This is the Book in which every one seeks and likewise finds his own dogmas." Starting out with the premise, the individual dogma, that all is matter, the Materialist, the Agnostic, find just what they want according to their own interpretation of a few small facts. Thereupon they preach their dogmas, with plenty of big words, in the name of "Science."

THE TRANSCENDENTAL THEORY OF EVOLUTION.

Thus far we have considered Evolution mainly in the sense of *processes* which explain or *are said to explain* certain *facts* observed; for instance, certain resemblances in plant and animal and even human species. Generally speaking, the facts observed are too few to justify the drawing of sweeping conclusions in support of Evolution. Nevertheless, the reasoning in the main has been from the *facts*. No claim has been expressly made that the *reasoning*, the theories of Evolution, *make the facts*. As philosophers put it, the reasoning has been a *posteriori*, and not a *priori*.

We now come to the *a priori* theory of Evolution which insists that the facts—namely, all the phenomena of the universe—are merely the effects of Evolution. Evolution makes the facts. If the facts do not agree with the theory, so much the worse for the facts. The facts are assumed to be the product of Evolution, no matter how strongly they contradict it. Evolution is *assumed* or *imagined* to come from a single Unity called the Absolute. The conceptual growth or unfolding of Being (the Absolute) into everything is sometimes called Transcendental Evolution. It cares nothing for facts or their interpretation, however much at times it may pretend to do so. It bases its theory of Universal Evolution upon the unfolding of the *idea* of Being. Ideas evolve *in the mind* from the simple undifferentiated *idea* of Being to all the differentiated *ideas* of Being. What thus goes on *in the mind* is *assumed and asserted without proof* as going on *outside the mind*; that is to say, in the *world of reality*. The order of *ideas* is proclaimed most dogmatically without a vestige of proof to be the *order of facts and realities*. Subjective *thought* thus becomes either the only reality in the universe, or all things must evolve in reality

as man thinks them to evolve. Even as a spider spins its web out of its own substance, so the Transcendental Evolutionist spins his theory out of his own imagination.

Criticism: If Evolution exists at all, it is a *fact of nature* and not a mere projection of man's *thought* into nature. Evolution means growth. It means a growth of *things*, not thoughts, from lower to higher, from simpler to complex forms. The fact of such movement or growth, if it exists, and *so far as it exists*, must be capable of being *observed* and *discovered* in nature by the ordinary process of observation and reasoning *upon the facts*. It is a fallacy to assert that because Evolution seems to be indicated here or there, it is therefore universal, and must be accepted to prove not merely the *development* but the *origin* of everything that exists. This is, however, constantly asserted by men, who seize upon the theory of Evolution thus generalized, in order to bolster up their own philosophy of Materialism, Monism, or Pantheism.

Men of this type do not always realize their own prejudice. They may be sincere, but they are sincerely in error, just as a schoolboy may be sincere in the error that four times seven is twenty-three. They are usually the victims of pseudo-scientists like Haeckel and agnostic "theologians" like Herbert Spencer. Men of this type are often both deceived and deceivers. They are deceived by their own bias or prejudice; they are deceivers in that they are sometimes very clever in their pose and quite proficient in verbal jugglery.

Pseudo-scientists freely employ such phrases as: "There can be no doubt,"—where there is room for much doubt indeed. "Which may safely be regarded,"—where there is no element of logical safety. "As is now generally acknowledged,"—when what is asserted is "acknowledged" by Atheists only. "We can therefore assume,"—making their conclusion dogmatic, and forgetting that they started with an assumption. "This justifies the conclusion,"—forsooth, because I myself say so! The ordinary reader is easily misled by such verbal gym-

nastics. He does not suspect how much hatred of religion may lurk behind some new "discovery" of science, raised for the time being to the dignity of indisputable scientific dogma. No wonder St. Paul warned the Ephesians, fifth chapter, "Let no man deceive you with vain words."

It is a common trick of pseudo-scientists to personify such concepts as Evolution, Science, Nature. Monists, Materialists, Agnostics and Pantheists speak of "Science" as if she were a goddess living only in their ranks. They speak of "Nature" as if she were the creative and guiding goddess of the universe. They speak of "Evolution" as if it were an efficient *cause* of all things. We expect poets to use metaphors, but the excessive and exaggerated use of them by pseudo-scientists deceives many good but unsophisticated people. As above used, "Science" means "scientists," but we must remember that there are scientists and scientists. No one can speak for all. "Nature" means the whole system of things, but a system does not work itself. We say a "system works," but we mean that those who *use* the system find it a good or an easy means to get results. So, too, Evolution means a *method* of growth or development. It is not the cause of anything. It produces nothing. It is not a theory of *creation* or of *cause*, but one of *order and method only* which God may have been pleased to adopt, if not in full, perhaps in part.

Irreligious pseudo-scientists often fool their dupes by speaking as if Evolution and Creation were contradictory terms. They place Evolutionists and Creationists in opposing camps. They read their own ideas, their own philosophy into Evolution, and affect to represent all Evolutionists. They ignore the fact that there are many Evolutionists who, like St. Augustine in the fifth century, and St. Thomas Aquinas in the thirteenth, and Cardinal Newman in the nineteenth, see in Evolution the *order and method* by which God may have created the whole material universe. They also ignore the obvious principle that there can be no unfolding of anything unless it is

there to be evolved or unfolded. As said before, there can be no Evolution without a previous involution. Whence the involution and the succeeding evolution if there is no first Cause that is self-existent (not self-caused) and therefore eternal? Indeed, without a First Cause, Itself uncaused, a first moving Being, Himself unimoved (God), Evolution is unthinkable.

The obvious existence of beings that have come into existence demands a cause other than themselves. They could not give themselves existence, for that would involve the absurdity of action on their part before their existence. Their cause must be sought in beings existing prior to them. These prior causes are either beings that exist forever and have *never come* into existence, or they are beings that *have come* into existence, in which case they in their turn require an adequate cause for *their coming* into existence,—and so on, indefinitely.

The mind, however, finally and necessarily demands the existence of a First Cause which is itself uncaused, in order to explain how anything ever *came into existence*. The First Cause is *not* self-caused. It is simply eternally existent, and thus it alone finally explains how anything ever came into existence. To deny the necessary and eternal existence of the First Cause as the only final and possible explanation for anything else coming into existence, is to deny reason itself in one of its first and fundamental operations. If we cannot trust reason here, we can trust it nowhere. If we can trust reason nowhere, then good logic and bad logic are one and the same thing, perhaps and perhaps not—wild movements in the brain of a bewildered ape.

The attempt to limit reason's fundamental principle, the principle of causation, to the world of experience and observation, and to deny its authority in the world that transcends sense experience is either consciously or subconsciously dishonest. Experience and observation themselves *presuppose* and take for granted the universal truth and validity of the principle of causation. *Reason must have ready for use the principle of causation before*

it can see any connection between facts observed and their explanation.

It is not experience and observation that lead the mind to invent or create the principle of causation in order to find the meaning of what is experienced and observed, but it is the principle of causation, the fundamental essential manner in which the mind functions, that leads the mind to attempt to explain and interpret what is experienced and observed. Thus the principle of causation is itself *prior* to all experience and observation. It is a necessary and universal principle of all reasoning, without which the mind would be helpless or non-existent, not only in the sphere beyond the range of sense experience and observation (metaphysics), but also within that range. Experience may indeed call our attention to the existence of the principle of causation in the mind, but experience does not put it there. The mind could not function—in fact, it would not be mind—without fundamental laws or principles with which to operate. To discredit the universal application of these principles, including the principle of causation, is to discredit the mind itself and open the door to bottomless skepticism in which we should have to doubt that we must doubt that we doubt everything. What insanity! And yet, bottomless skepticism can be the only result of those systems of philosophy which doubt or deny the *necessary* and *universal validity* of the principle of causation.

Agnosticism is like a serpent: Hit it on the head, and the tail bobs up; hit it on the tail, and the head bobs up. Granting that the first cause must be eternal, our Agnostic is likely to assert that the universe itself is the first cause, that it is eternal, and that all phenomena, events, changes, are merely phases or manifestations of one and the same eternal universe. The cause, if such it is, is one of Eternal Evolution. If one points out that this implies a contradiction in ideas—that what is eternal or infinite can have no addition or division—one may get the flippant but dishonest retort that the additions and divisions are merely “phases and manifestations” of one

and the same eternal reality, which is the universe itself. In other words, we are asked to believe that all events and changes in the universe are not *realities* but merely *phases* or *manifestations* of the only thing that has reality—namely, the universe. There is but one substance, forsooth, and you and I are not ourselves but only manifestations of that one substance (Monism). No matter what virtues we may practise, no matter what vices we may indulge, neither the credit nor the blame belongs to us. We are mere phases or manifestations of the one substance or reality that winds and unwinds itself forever!

Certain university men and women who have too much education for their intelligence are fond of saying things like that. It is such a cheap and easy method of appearing to be an advanced and original thinker. It is radicalism for the sake of radicalism, sensationalism for the sake of sensationalism. It is the spirit that animates "the callow minds of sophomores and undergraduates in universities," but it indicates a mind consciously or subconsciously dishonest.

Asserting and interpreting transcendental theories of Evolution according to their irreligious prejudices, some men sneer at theologians, and call themselves men of science. They point out and ridicule the scientific views of theologians of former ages. Perhaps they are really too obtuse to realize that in dealing with such questions as the origin and government of the whole universe, they are themselves dealing with questions of theology. These questions are beyond the range of natural science, which deals with observable facts and their tentative explanations only. Thus, these men, in ridiculing theologians, are ridiculing themselves. *They* are, however, mere kindergarten theologians. They do not seem to know that theologians sometimes speculate on the scientific views and conclusions of the scientists of their day, and that where the scientific data are incorrect, it is not the theologians as such who are guilty of error, but the scientists of their time.

TO SUM UP.

1. Evolution in the sense of a transcendental, impersonal *cause*, *agency* or *substance* unfolding all things in the universe, is merely the arbitrary *creed* of Atheists and Agnostics. It is not Science.

2. Evolution in the sense of a general all-embracing theory explaining the *method* or *process* by which the Author of the Universe may have created and unfolded the material universe, is an interesting philosophical speculation. It may or may not be true. It lacks, and always will lack, adequate scientific proof. "*Ignoramus et ignorabimus.*" We do not know, and we never shall know.

3. Evolution in the sense of a *biological* hypothesis (Transformism), contending that all *living* things, plants, and animals now existing have descended from one or more simple, living things (*e. g.*, protoplasm) is still a mere guess, scientifically unproved and perhaps unprovable. If true, it affirms rather than denies the action of Divine Providence. This hypothesis requires God as the Creator of the first form or forms, which *with wonderful foresight*, He provided with latent energies to unfold into all species of plants and animals.

4. Evolution in the sense of Darwin's Theory of Natural Selection, which tries to explain how Transformism took place—namely, by chance variations and the transmission of the chance variations by heredity, is now abandoned by the leaders of Science. Even if Natural Selection were true, it does not explain *origins*, because before a selection can take place, something must be already present from which the selection is made.

5. Evolution in the sense of man's alleged animal descent is believed by many who prefer animal ancestors to Adam and Eve, or who imagine that Science—conceived as a sort of personal, infallible goddess—has defined it as a dogma to be held by all under pain of ever-

lasting intellectual reprobation. No scientist holds that this theory is scientifically *proved*. A million assertions repeated in varying terms by thousands of high-school and university instructors do not make a single scientific proof.

CONCLUSION.

"All men are vain in whom there is not the knowledge of God: and who by these good things that are seen, could not understand Him that is, neither by attending to the works have acknowledged who was the Workman. But have imagined either the fire or the wind, or the swift air, or the circle of the stars, or the great water, or the sun, or the moon (or Evolution), to be the gods that rule the world. With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first Author of beauty made all those things. Or if they admired their power and their effects, let them understand by them, that He that made them, is mightier than they. For by the greatness of the beauty and of the creature, the Creator of them may be seen, so as to be known."—Wisdom xiii. 1-5.

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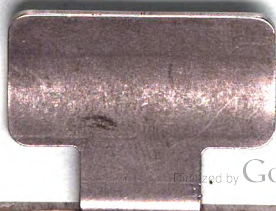
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